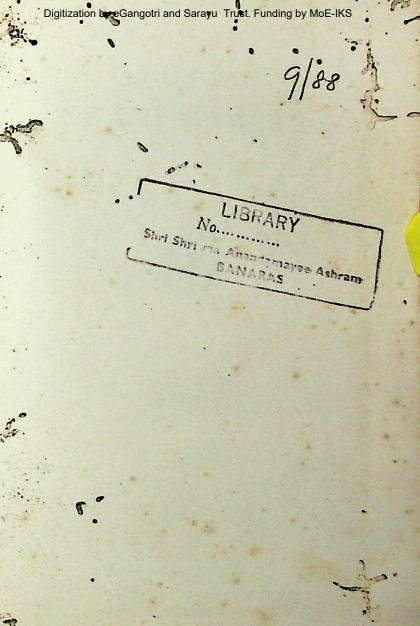


Volume I

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LETTERS OF SWAMI RAMDAS



VOLUME I

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P. R. B. - Mangalore.

Dear Sister,

Shri Shri Ma

You are to me only a sister in future. Sri Ramae whose feet I have surrendered myself entirely has called me away from the past sphere of life. I go forth a beggar into the wide world chanting the sweet name of Sri Ram. You know I have no ambition in life except to struggle for the attainment of Sri Ram's grace and love. To that aim alone I dedicate the rest of my life and suffer for it — suffer to any extent. We may not meet again — at least as husband and wife. Walk always in the path of God and Truth, and make Rame do the same.

Don't give up the spinning wheel. It will give you peace and happiness. Let Rame also work it.

Sri Ram's blessings on you and Rame. He protects you both.

27-12-'22.

Yours affectionately, P. Vittal Rao

G. A. K. - Bombay.

(2)

Beloved Ram,

... May Sri Ram bless you all. Ramdas is only a child of Sri Ram, who is his mother. Ramdas wants from Her nothing but pure love. She sometimes offers money to the child — perhaps to try him. Nothing short of Herself satisfies Ramdas. She is love itself. She is Ramdas' father, mother, friend, wealth, knowledge, fame and all. All desires lose themselves in the blissful ocean of Her Love. Ramdas is a playful, careless child of the Divine Mother. What could he do with money? Your

kind remittence returned. The overflowing leve of your devout wife and yourself, from which Ramdas filled himself when he was last with you, will sustain him always. You are both He. All, all, is He. He and She mean the same. ...

10-6-'28.

Rambas

C. - Bombay.

(3)

Beloved Ram,

...To exploit to the full the immortal joy which is ever within us is the sole object of life. This immortal joy is Sri Ram. To constantly remember Him by repeating His name is to merge in this bliss. The universe is but an expression of Him. He is all. The idea of an individual 'I' is utterly false. Sri Ram in parties comes to the Ashram and sings and dances in the ecstasies of His love. ...

12-6-'28.

Randas

E. S. - Limbdi.

(4)

Beloved Mother,

May Sri Ram bless you all. Sri Ram, the Supreme Lord of the universe, is a veritable ocean of kindness and love. He is ever seated in our hearts. To surrender to Him, by a ceaseless remembrance of His name and His glory, is to enjoy immortal bliss and peace. Mother, He is the sole doer. We are merely instruments. We are the children; He is our Divine Mother.

We are His and He is ours, for ever and for ever. Being born of Him, we are one with Him. We live in Him; He lives in us. He and we mingle indistinguishably; and we are all He, the Supreme, the One Eternal Reality.

For about a fortnight last, Ramdas has been occupying the new Ashram, got ready for His child by Sri Ram. It is situated in a jungle, at the foot of hills, near a swift running stream. The place is calm and blissful. Morning and evening, the sweet notes of birds fill the air with thrills of ecstasy. Within the Ashram, hymns are sung, and the chanting of God's names goes on, all day and night. Devotees of God are pouring in in numbers. Ramdas is merged in a sea of bliss. The Ashram is named "Anandashram". Certainly Sri Ram has made it a glorious Abode of Bliss. ...

Your ever loving child,

14-6-'28

Rambas

M. B. S. R. - Bangalore.

(5)

Beloved Ram,

Your loving note gave Ramdas infinite joy. Indeed complete trust in Sri Ram means unending peace and happiness. Sri Ram in various forms comes to the Ashram, and sings Bhajans, morning and evening, and sometimes throughout the day and night. The Ashram is ever filled with peace, bliss and love — the same way as it is everywhere. Our body, the Ashram and the universe are the same. The great Truth, God, pervades them all, through and through. Repeat Ram Mantram

asways, and you attain the cosmic consciousness spoken of in the Gita. ...

18-6-'28

Rambas

J. B. - Srinagar.

(6)

Beloved Ram,

The place of Bhagawan is always in the heart of His Bhaktas. That is His Mandir and home. He is not silent. He is ever busy, talking to His beloved Bhaktas. By Sri Ram's will, Ramdas is now staying in the new Ashram built for Her child by the Divine Mother. Sri Ram is immortal love. He is in our heart. Where His name is, there He also is. So, let us constantly repeat His glorious name and realise Him within ourselves. Truly, the whole universe is filled with Him. All, all is He, and He alone. ...

18-6-'28

Rambas

R. - Jhansi.

(7)

Beloved Ram,

Prem is tasteless. Jnana merely gives knowledge, whereas Prem sweetens life. Premanand is Purnanand, is the highest bliss (Love-bliss is complete-bliss). That you are immortal is a self-svident truth. But Prem is the very perfume that comes out of a fife of simplicity, purity, self-sacrifice, humility, compassion and

forgiveness. Oh! the joy of such a life! Love all. Love all. All, all is He, the Beloved One. ...

19-6-'28.

Rambas

P. S. R. — Bombay.

(8)

Beloved Ram,

... Sri Ram is the one sole Reality. ... He dons bodies and He doffs them. But He remains the same, for ever and for ever. ... The ever changing universe is only a "passing show", His divine Lila. He alone is. ... Let us cling to His glorious name with all love and faith; and let Him do what He pleases with us. ... The Name has the power to tear up the veil of Maya and bring us face to face with Him. Let us give up cares and anxieties, fears and doubts. His powerful name is all sufficient. It is the refuge, solace and true joy of our life. Go on singing the glories and praises of Sri Ram, in the company of your wife and child. May Sri Ram fill your minds with divine consciousness. Om. Om. Om. ...

21-6-'28

Rambas

G. A. K. - Bombay.

(9)

Beloved Ram,

...Ramdas wants nothing from Him but love, a love which riches cannot purchase. It is a pure, selfless, giving Himself away. Its value is simply inestimable. This priceless love

have already given Ramdas; his hunger is appeased; what more does he want? If you still wish to give something to Ramdas, kindly get the following books, ...

— —'28.

Rambas

P. S. R. - Ernakulam.

(10)

Beloved Ram,

.. Indeed Sri Ram is the sole doer. His Divine Shakti is alone responsible for all activity, movement and change in this universe of name and form. ... So the ego sense is utterly false. Complete surrender to the Divine Will or Shakti brings about our identification in spirit with the changeless and immortal Truth. Bhakti is the beginning; Bhakti is the end. In the middle, there is Jnana which gives us the knowledge of of immortality, of our oneness with God. .. Bhakti leads to Jnana; but even afterwards, Bhakti continues, elevated, enlarged and enlightened. It gives us the universal vision of God. God is the friend of all creatures. He is all-loving and all-merciful. He is our master and mother. We are His servants and children. We can be His true servants and children, ever fearless and always blissful, only when we have realised, through love, our oneness with Him, Him who is within and without, and everywhere.

Ramdas read the article of M.G. entitled "What I think of Christianity", in the Times of India Illustrated Weekly. M.G. is really a Bhakta of the purest type.

Anandashram is quite lively. Almost all day long, a regularizeram of visitors is pouring into the Ashram. Ram Himself

comes in, in so many forms. Always, Bhajan and Ram Sankirtan are going on. Ramdas plays away his time in the lap of the Divine Mother as Her naughty child as some Bhaktas of North India called him out of their fondness for him.

4-7-'28

Rambas

U. S. R. - Bombay.

(11)

Beloved Ram,

Sri Ram is an ocean of love, sweet as nectar. Ours is to drink out of it, every second of our existence. We live, move and have our being in that ocean. He fills our body from top to toe; He pervades the whole universe. In fact all forms are made of Him, i.e., of that Infinite Love. Supreme Anandam is the one characteristic of this nectar-like love. He is all. He is all. He is simply glorious!

Bhajan and Kirtan are always going on in the Ashram, —sometimes, all day and night. Ramdas dances and dances in ecstasy. His sweet name is ever in the air. Joy; joy; eternal joy!

How indescribably great that Name is! Its power is simply marvellous! It gives us at once the bliss of Bhakti and Mukti. The Name is not different from Him. He is our all in all.

4-7-'28

Rambas

Me B. S. R. - Bangalore.

(12)

Beloved Ram,

Bhakti is the beginning; Bhakti is the end. Bhakti is the way; Bhakti is the goal. Jnana and Karma are only necessary props on which is hoisted the majestic dome of Bhakti. God says, "I am the same to all beings but My devotees are dear to Me". So, true devotion is based on the equality of vision. Samadarshan gives knowledge and peace. Bhakti gives pure love and Premanand. Knowledge enlightens and upholds; devotion yields thrills of joy and ecstasy. The two combined make Purna Yoga. Behold God as all, and still be His child and servant. You are at once He and His child. God is His own devotee. He is a mystery, but a revealed mystery — revealed in love and joy.

To be ever singing His name and glories is to be in tune with Him. Beloved Ram is captured within our heart. "Where can You go, O Beloved? Thou art always in Thy child."

Surrender to Him, and He looks after you, plans and arranges everything for the best for you. He is the all-loving Divine Mother.

The Ashram is always ringing wih Bhajan; hundreds of Rams come here every day. O Ram, all glory to Thy name!

...Don't give up evening Bhajan. All of you join in it. More and more of Nam Sankirtan or Smaran together! Let the Name ring, and ring on, to awaken in the hearts of you all, the inexpressible bliss of Prem. Love to you all!

7-7-'28

Ramedas

P. S. R. - Ernakulam.

(13)

Beloved Ram,

... The only prayer of a Bhakta to God is made in this strain:— "O God, keep Thy sweet name always on my lips; may my heart be ever filled with Thy Prem!" ... To love Him with all our heart is the supreme joy of this life. Let us exclaim with rapture, "O Sri Ram, Thou art mine, and I am Thine, for ever and for ever."

Nowadays, Ramdas can scarcely stand on hisolegs without his starting on a dance. Sri Ram's Prem is tingling in every vein of his body; and Ramdas dances, lost in ecstasy. The mere sound of His name sends thrills of joy through Ramdas. Sri Ram is "prem".

...Your kind and loving letter to hand. You are He...Ramdas and Ram are one, not two. So, Ramdas is in the hearts of all. All hearts are His. Ramdas dwells in Him. O, the mystery of mysteries! — Thou art all and Thou art One.

14-7-'28.

Rambas

P. S. R. - Nasik.

(14)

Beloved Ram, *

...Truly, unquenchable faith in, and love for, God is the only object of our life. ...Let us pray to Him to grant us His unbroken remembrance. To fulfil this prayer, He brings about such changes in our life as to enable us to be in touch with Him always. Here He proves to us that He is infinitely kind.

He is kindness and love itself.

__ _'28

Rambas

K. A. R. - Puttur.

(15)

Beloved Ram,

... Sri Ram, who is infinite love, is the Divine Mother, and Ramdas is Her all-trusting child. She is the sole doer. All the work of love is Hers. She is the abode of harmony, peace, and joy. Ramdas only plays away his time here, as She wills. She makes the child talk, dance and do all things. She tells Ramdas, "O child, it is My power in you and in all beings that causes all activity, movement and change. Yours is only to submit to My will. Be ever a pure, simple child of Mine. You have nothing to hope, nothing to fear, only to rest in My bosom in perfect security, peace and joy." Ramdas cries out in reply, "O Divine Mother, Ramdas is Thine for ever and for ever".

Ramdas asked Her about your vision. She says it belongs to Her play. Her Lila is indeed wonderful! This much She gives us to know — that She is all-loving, all-kind and all-good.

Randas

E. S. - Limbdi.

(16)

Beloved Mother,

...It is always joy to read your kind and loving letters. O, mother, you are purity and goodness itself.

Sri Ram wants Ramdas to look up to Him, more in the aspect of Mother than anything else. Indeed, God is the Divine Mother, and Ramdas Her confiding child. She is great and powerful; but what Ramdas knows fully about Her is that She is infinite love. This Divine Mother is seated in your heart — nay, you are She Herself. The love and adoration of a child always go out to you from the heart of Ramdas.

The Divine Mother wills that Ramdas should remain spotlessly pure at heart; it is Her purity that should ever reflect itself in the child. She has blessed the child with Her grace. All glory to Her!

There is no purifier greater than divine love. She has filled Ramdas' heart with this sweet love. So the child is ever free and cheerful. Mother, sometimes Ramdas dances here for hours together in ecstasy, singing Her name. Every drop of blood in the veins of Ramdas seems to be impregnated with love; why, every atom of Ramdas' body is formed out of Her love; hence the thrills of joy and rapture.

Love in the making sees faults, but forgives them. Love in its grand fulfilment never sees any faults; hence it has nothing to forgive. This is the supreme innocence, simplicity and holiness of heart. A heart like that is God's own heart. A ray from this heart purifies millions. This ray is divine grace.

Ramdas loves both — you and S. R. of E. You two are one, though apparently different. Love is the thread on which beads, the divine forms, are strung. The beads may momentarily clash agains? one another, but the thread snaps not; it still unites the many into one. The differences are false; they pass away; the thread of love is eternal. Om Sri Ram!

Ramdas read with great delight the letter from K. of B. He is Ram. When he speaks so highly of Ramdas the child,

he glorifies the God within him and in the hearts of all. The child is the pledge of the mother's love; so it dwells ever in the heart of the mother. Her heart is the heart of the universe. The mother, child and the universe, and all, are one. Love and Namaskars to yourself. ... Dandavats at the holy feet of Shanti Vijayji.

Always your loving child,

20-7-28.

Rambas

P. R. B. - Mangalore.

(17)

Beloved Mother,

Ramdas loves you in the fulness of a child's heart. If Sri Ram gives you the desire, and when He makes it convenient, you may come here. Ramdas is under the refuge of Sri Ram, the Immortal Love. You may also come here under the same divine canopy and spend the rest of your days in the remembrance of Him who is all in all to us.

Appa and Rame come to the Ashram every day. They ere so kind and loving, as all here are. ...

27-7-'28

Rambas

P. S. R. - Ernakulam.

(18)

Beloved Ram,

.

...It is He who gives us every situation and every change.

He knows what is good for us. His main object is to draw us towards Him. He brings about all the incidents in our life to fulfil this purpose of His. ... Our attachment to the ever-changing and perishable forms about us is the cause of our misery. We ignore the fact that whatever is born must die. Let us ask ourselves, "Is it then worth while to be attached to the inconstant and transient things?" The Eternal has no death, and the perishable cannot escape dissolution. Then why grieve over the dead! ... Let us not forget that we came alone into the world and that we shall depart also alone from it. We never bring with us our vaunted wealth and our relations, and when we give up this earthly life, we take them not with us either. God is the beginning; God is the end. Let us realise God also in the middle state in which we are. ... The question naturally arises, "Why this life at all?" It is intended solely for striving to reach Him, and for transforming, in that striving, all our trials and sufferings into joy by the touch of our single-hearted devotion to Him. ... When we are on this path of devotion, it is truly a joy to live in whatever position God places us. Hence it is that Bhaktas did not desire for a complete absorption oin God, i.e., Moksha, but prayed to Him to grant them as many lives, or births, as He willed, provided He made them live for His love alone. Then, again, the question, "Why should He have left so many beings in utter ignorance of His love and the resulting bliss?" His Maya is mysterious. To probe deeper into the question brings to light the subtlest truth that He alone is the sole actor behind this variegated and multiple veil of Maya. He, the Supreme One, pretends to be all, in their varied masks. natures and activity. Whatever it is, ours is not to puzzle our puny intellect with the questions. We know that He is pure love, and that our salvation lies in our complete submission to Him. Let us be His ignorant children, ever basking in the rays

of His unbounded love and grace. He is dwelling in our hearts always.

27-7-28.

Rambas

U. S. R. — Bombay.

(19)

Beloved Ram,

... This life is not worth living if it is not lived for the love of God. ... When the heart is aglow with this love, all sorrow vanishes, giving place to the never-failing spring of eternal joy. ...

Ramdas enjoyed the sweet 'jam' mother so kindly sent for the child. Ramdas cannot determine whether the sugar or the love in the jam makes it so sweet. However it is doubly sweet.

Your little poem on Ramdas is no less sweet than the mother's jam. . . .

27-7-28.

Randas

B. M. - Mohol.

(20)

Beloved Ram,

...When the Name begins to work in the mind, automatically peace settles upon it. All actions proceeding from this calm state of mind become naturally pure and therefore beneficent. ...A constant watch upon our actions is still necessary, lest we might do such acts as would throw us into forgetfulness of God. ...Let us not fret over situations that God has given

29-7-'28.

Rambas

K. P. R. - Ernakulam.

(21)

Beloved Ram,

...Give up despondency and dejection. Sri Ram, the Eternal Existence, Consciousness and Bliss, is within your heart. He is infinite power, light and peace. Be ever cheerful. There is nothing to worry about. ...Fatalism gives rise to pessimism, but self-surrender brings about its opposite, optimism. Fatalism is false. We are in the hands of a most benevolent and merciful Being. ...

Cheer up! Cheer up! Be in tune with the Immortal Bliss that is within you and is pervading everywhere. Love to you all there.

31-7-'28

Rambas

K. G. P. - Puttur.

(22)

Beloved Ram,

... The Lord is Infinite Love. Our body is the temple. Our heart is the throne. And He, the supreme Paramatman,

is seated on this throne in all His magnificence and glors. His Divine Power or Shakti is responsible for all activity, movement and change in the universe. Sages point out surrender to God's will, i.e., to His Power or Shakti, as the path of Self-realization. This surrender is effected only by the total eradication of the ego. Let us know once for all that we are merely-instruments in His hands. He is the Sutradhari and we are every second being made to cance like puppets to His will. Consciousness of this truth must be with us always. Hence we are asked to keep up His remembrance unceasingly. Earthly honour and dishonour, praise and blame, loss and gain, should have no importance for us. Ours is to do the work entrusted to us by Him in the field of action in which He has chosen to place us.

Bhakta is He; Bhagawan is He. As Bhakta, He pretends to be different from Himself; though Bhagawan, He pretends to be seeking Himself. Wonderful is His Lila!

Let us give up all doubts, fears and anxieties, and merge our mind in the sweet sound of His glorious name. Let us sing, with all love and devotion, His great attributes. He is our Mother. We are His children. He is our all in all. Life is sweet and blessed when it is lived for His sake. There is nothing so blissful as devotion to His lotus feet. All glory to Him and His name. ...

1-8-'28

Randas

J. B. - Srinagar.

(23)

Beloved Ram,

Sri Ram, the glorious Lord of the universe, is all. He is both

the movable and the immovable, the manifest and the unmanifest, the doer and the non-doer. Simply wonderful is He! His will is His Shakti. All movement, name and form belong to Her play. He, as immovable, is the Eternal Witness, the absolute peace. Let us take complete refuge at the feet of the Divine. Mother, Shakti or God's Will. Let Her do what She pleases with us, place us where She likes. She is ever good, merciful and loving — and we are Her children. So, She always means well. Let us give up all anxiety, fear and doubt by becoming conscious of Her grace upon us at all times.

Victory to Thee, O Divine Mother of the worlds!

Janakinath, Ramdas feels that he is always with you in your house. You have caught him in the toils of your Prem once for all. There is no escape for Ramdas. Far away though he seems to be, he is ever with you. Muglimai's simple, innocent and childlike face beams before Ramdas' eyes now and again. Sonabatnimai, with her queenly gait and purity shining on her cheerful face, appears to be still feeding Ramdas in her own motherly way. Little Poushkar still plays with Ramdas exhorting him, in inarticulate sounds, to sing in his ears, "Om Sri Ram Jai Ram Jai Jai Ram". Mother Taravati's simple faith in Ramdas is making him still wonder, and wonder again. Guraimai's sweet voice asking Ramdas if he wanted "Chote", while drinking tea, seems to be still ringing in Ramdas' ears. Hridayanath and Somnath seem to be still thrilling Ramdas with their loving embraces. Premnath and Nathjee seem to be still running to the bazar to fetch fruits for Ramdas, thus mixing with the juice of the fruits their unstinted love, and making it more delicious and sweet. Dumkak - what a love is his! He seems to be still pressing Ramdas' feet to his breast, his eyes closed, saying, "Oh, how I wish these feet were always here." ... Little Radhenath and Kashinath appear to be still mock-fighting before Ramdas.

Amarnath still looms large before Ramdas, with his sedate but kindly looks. His fatherly affection and regard for this humble child of God is simply phenomenal. Last but not the least, you Janakinath! Words fail to express what you were, and are, and ever will be. You are love itself — that is all. Love to you all.

— —'28.

Claudas

R. — Jhansi.

(24)

Beloved Ram,

... Without any external change of activity, or of the situation in which God has chosen to place us, we can realise the highest state of bliss and liberation. The important thing is that we purge the mind of its prejudices, favours and attachments, and then lift ourselves above the working of the ego and live in divine consciousness. ... Knowledge is not all. It must be combined with devotion and action. Knowledge is the foundation. Karma is the upper structure. And Bhakti is the dome. The three go together, to form the perfect and complete Mandir of God-realisation.

Life is granted to us for the sake of Anand. Indeed, life springs from Anand; it lives in Anand and ultimately it merges in Anand.

Ramkinker! the supreme God you love is within your heart. The greatness and the glory of the Atman is ever dwelling within you. You possess a heart, pure and noble, through which Premanand is flooding your entire being and the whole world. You are He, the supreme Reality.

8_8_'28

Rambas

(25)

R. - Jhansi.

Beloved Ram,

May Sri Ram bless you all. Your long letter in Hindi, full of love, gave Ramdas untold delight. Your love for this child . of God is simply marvellous. When such a pure and glorious love is ever dwelling in your heart, where is the necessity of Ramdas' coming to you? Sri Ram' Himself is dancing in your heart. You have already found Him, whom you pretend to seek. All of you there are the very embodiments of infinite love, light and bliss. What a wonderful manifestation of Presh this universe is! There is nothing but He; there is none but He. He appears in all, in His blissful variety. He has assumed innumerable forms, masks and parts, and is enacting the world drama. He acts and plays in a variety of ways for the fulfilment of love - which is absolute joy. He is the child; He is the mother; He is the boy running to school; He is the Brahmachari; He is the Grihasta, with whom He is the wife, brothers and children. He is the Sadhu, Sannyasi and saint. He is the Chela; He is the Guru. He is the Bhakta; He is the Bhagawan. In all these forms, He, the Supreme One, plays His eternal game. The universe is His, one colossal manifested image of Himself. It is He everywhere at His play. Birth, growth and destruction are all in Him. He moulds, makes, changes, and destroys things and beings as He wills. The giant wheel of form, change and movement is turned by His power. In the midst of this vast medley of appearance and disappearance He is there, all glorious, immutable, imperishable, the one eternal, blissful, sole Reality beyond time, space and causation, beyond the three Gunas, beyond name, form and motion, the supreme immortal Master and Lord of the worlds.

Ramdas and Ram are one. He is seated ever in the hearts of you all. However you may try to miss Him, you cannot do

so. When you remember Him, He is certainly with you. He is indivisible. He is present everywhere in an unbroken continuity, and still He is dwelling in each and every object and being, in the smallest as well as the biggest, in fulness and entirety.

When Ramdae remembers you all in Jhansi, he feels he is with you all there. You are still having your mock fights with Ramdas on the subject of Jnana and Bhakti. You are still tenderly taking care of Ramdas. When you return from office in the evenings, you would still ask the first thing in your own eager way, "How are you doing, Swamiji?" Mahadev Prasad comes in the evenings with his beaming face, taking with him an earthen cup of sweet milk. He prostrates, shaking with the ecstasy of Prem. Ramdas still feels the thrills of his embraces. Pandaji would remark, after an embrace, "Look, look, how my hairs have stood on end." Then again, with a pretended serious look, he would say, "Bear in mind; I want three thousand rupees, without which I can't get on." Then, his head bent on one side, he would smile like a child.

Sitaram comes, in a most unassuming manner, with a new shawl for Ramdas, as an offering of love. Triveni Prasad wants Ramdas to go with him to his house, to eat Puries and sweets, etc. He mixes every dish with his Prem. Prem Narayan's halva is still so sweet! But his love is sweeter. His name stands for what he is. Karta Krishna would jump with joy, when, while eating, Ramdas throws a Roti into his plate. "Blessed am I; I got it without asking for it", he cries. "What Prem! Shyam Manohar's trip to Sipri Bazar, where he would ask Ramdas to accept some clothing from him, one cannot forget. His love is so pure, so great! Bansidhar would leave Atkhamba in darkness, and though short-sighted, Prem would safely lead him home. In the noon he would go so far to bring meals for Ramdas! But

love again would not let him feel tired. Vishvambhar takes Ramdas home with Swami Nirbhayanandji and, worshipping both, feeds them with love. Haridas, the true Das of Hari, is Ramdas' guardian, friend and lover.

Ramswarup's faith in, and love for, Ramdas is wonderful!

Lakhpatrai's eyes are always silently beaming with love for Ramdas. Vishnuswarup brings oranges sweetened with his love. He has a searching love for choice fruits for Ramdas. Mataram - simple old mother! What a trust in, and love for, this child of hers! She still serves Ramdas with Roties, on the Himalayan journey, made of flour kneaded in love. Younger Mataram (your devout wife) - what an unflinching confidence in, and love for, her child Ramdas! She wants you to provide Ramdas with a new shawl lest Ramdas suffers from cold. O, mother, how tender thy heart! Love to Badriprasad, the little one, who would like to sit by the side of Ramdas. Gomti Prasad would remain with Ramdas like one dazed, being intoxicated, not with bhang, but with love for Ramdas. He would move with Ramdas like a needle in the presence of a magnet. Ramdas remembers Dyani and the other small Rams, ever ready to do service to Ramdas and bathe him in their innocent love.

Ramdas is here by the will of Sri Ram. He is also there with you all. ...

Rame and Anand Ram come to the Ashram every day. Mataram is in Bombay. When Sri Ram wills it, she will come here. Your Pranams to all Bhaktas here were conveyed to them. The same, doubled, are returned to you all there. Ramdas writes also to Ramaswarup.

Rambas

J. B. - Srinagar.

· (26)

Beloved Ram,

May Sri Ram bless you all. Your postcards are always dripping with the nectar of Prem. 'Sweet' is not the word. Some yet-uncoined word may define it; no, perhaps that' too cannot.

It is strange that a Bhakta should feel the absence of Bhagawan. Bhagawan is always with him, near him, in him, and everywhere about him. They are inseparable. Bhagawan is far, and at the same time near. Bhagawan is united to His Bhakta by an indissoluble bond, the bond of love. And love is omnipresent, eternal and all-pervading. It is not affected by time or space. So, Ramdas is with you and in you always. Take him as Bhagawan or Bhakta as you please. Both are the same. There is one, sole Reality. All, all is He.

Remembrance is Darshan; so the sages say. Because, thought itself is form, is Ram. And Ram is at once form and no-form.

If Ramdas is khuda (literally khud-a, meaning 'one who comes of one's own accord'), it is right. He came to you first, of his own accord, uninvited. If the term 'khuda' is to be applied to him rightly again, now, he should not come to you, as he is being invited; he must wait till he can come uninvited. In fact, Janakinath, Ramdas does not know what is what. He is entirely in the hands of Ram. Ram's will is supreme. His will be done!

Sri Ram is seated in our hearts. Remember Him, and He shouts from within, "Lo, I am here!"

Sri Ram is infinite love and joy. Love and Namaskars to yourself.

Kindly ask Ramcharandas to write to Ramdas if he so wills.

— **—**'28.

Rambas

J. E. K. - Aden.

(27)

Beloved Ram,

...Immortal we are always. Immortality is not a goal to be reached. We are immortal already. But our life has to be lived for joy alone; and this we can do by putting ourselves under the guidance of the all-pervading and all-powerful God of Love, who is within our heart. This God of Love manifests in our heart when it is filled with compassion, forgiveness and peace. Where His remembrance is, there all these virtues reside. Let us be humble, pure, gentle, simple and loving. Let us love all for His sake; for He is in all. Not only that; He is all.

__ _'28

Rambas

E. S. — Limbdi.

(28)

Beloved Mother,

May Sri Ram bless you all. It is always with infinite delight that Ramdas opens your letters to read your kind and loving words.

Mother, whatever you may say or write, Ramdas can see, through it all, only the dazzling purity of love. The sun can give only light. It is incapable of producing darkness. So it is with divine love. If we see darkness, it is because our vision is blurred or veiled.

Goô, who is love, appears to be harsh, unjust and unkind. No, He is *never* so. If we take Him to be such, we are simply ignorant.

God is love, beyond like and dislike. This supreme love is ever illuminating the hearts of us all. Somehow, a cloud of ignorance covers it and we become unable to see it. But this cloud can disperse and disappear, revealing to us the glory and the splendour of God dwelling in all beings and objects — a God who is love, forgiveness, compassion, peace and joy, personified as the Supreme Purusha.

Love and peace always go together. The pure mind is that which has forgotten and forgiven, and is therefore a very home of love and peace. "Blessed are the pure in heart because they shall see God."

Jesus Christ cried on the cross, "O, Father, forgive them, for they do not know what they do." He further says we ought to forgive our enemy 77 times. Truly, the Christ's greatness as as an Avatar of God lies here.

Bhrigu, a devotee of Vishnu, kicked Him on the breast, and the Bhagawan readily forgave him. Otherwise He would not be Bhagawan, the embodiment of perfect love and peace.

God is at once personal and impersonal. He is the highest Truth, in whom are combined the attributes of infinite glory, power and greatness. We want Him and Him alone. We crave not for name, fame, wealth or any other transient bauble. We don't mind world's laudation or censure. We stand firm on the

N. — lovely, boy — convey to him Ramdas' hearty embraces. You embrace him thrice for Ramdas — for you know, you and Ramdas are one. Why, for that matter, the boy, you and Ramdas are all one. How wonderfully these combinations go!

The new Ashram work is progressing rapidly. The building may be ready, by God's will, by the middle of May. It is all His work — for He is all.

A bit of news for you. Ramdas is growing a beard; it is now about an inch long. He will have ere long sage looks and a flowing beard. A playful child is about to become a dreamy philosopher. Child is He — the philosopher is He. Wonderful are His ways — funny are His masks! ...

— — '31

Rambas

A. B. - Srinagar.

(157)

Beloved Ram,

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Ramdas hears from J. B. that your youngest child has returned to God, and that you are much depressed on that account. God is the seat of absolute peace and bliss, and His kingdom is your heart. So that child which came out of your Self has gone back to your Self. So you are never a loser. In the sphere of the pure, eternal Spirit, you are ever one with the child. The sense of separation is ignorance, the outcome of which is sorrow. Give up ignorance and be in tune with the deathless Spirit of all existence, and destroy grief and doubt at their very root. Please ask your wife also to be free from

dejection by submitting to the will of Providence — which is the only way to freedom and peace. ...

— —'31

Rambas

R. B. S. — Jhansi.

(158)

Beloved Ram,

... Since God has granted us this precious human birth we have no right to call ourselves unlucky. Let us constantly remember Him and take complete refuge in Him. He is our Lord, parent, guardian and all.

Regarding your marriage — seek guidance from within. Listen to His voice, and act. Don't do things simply because others ask you to do them. ...

- -'31

Rambas

G. R. J. — Uplai.

(159)

Beloved Ram,

...Your letter full of love to hand. When the mother adores the child, she is always with the child. So when she placed you on a high pedestal and enjoyed the sight you presented, she was with you. Why, she was, and is ever, in you. The mavuli is Sarvantaryamin, and is seated in your heart. The child cannot exist without Her. Their lives, though different, are one in spirit. When you call yourself a child, it is clear

that the mother is with you. ...

_ 0'31

Rambas

P. S. R. - Ernakulam.

(160)

Beloved Ram,

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May Sri Ram bless you all. Your loving letter to hand. You have no doubt presented in your letter, in all their perspicuity, the problems that usually confront a man in the world. But you have given them the importance and magnitude that you have, because you forget entirely the basic truth - that we, as individuals, are merely instruments in this world-phenomena of life and activity. God is not merely a silent, actionless, invisible Truth. He is also the active and visible manifestation. He is truly a liberated man, who has identified himself with the inner, silent, motionless, all-pervading Spirit, and who is at the same time busy in the active life of the world which is but the Spirit's expression. So the way is the inner identification with God the absolute, and the outer surrender of all actions to God's Power or Will or Shakti. You have conceived of the problems you have set before Ramdas from the ego standpoint. You are almost taking it for granted that you as an individual are the actor, whereas in reality you are only an instrument of the Divinity dwelling in you and in the universe. Hence, for you, the question of Dwandwas and Gunas chascarisen, producing a mental state of uncertainty, doubt and vacillation. The moment your surrender is complete and fixed, you work in the prosecution of the task for which God has appointed you, without prejudice or favour, doing all things, pleasant or unpleasant, as they are called, in a spirit of perfect Nishkama,

leaving on your pure Spirit no stain or impression as their reaction.

The external phenomena is a world-play, the Lila of the Lord, wherein His three Gunas work to make it a grand display of infinite diversity. Observe this game of the Gunas through the vision of the inner calmness of the pure, unaffected Atman, and act your part in the discharge of the work Prakriti or God's Power has enjoined on you, dispassionately performing all actions as an offering and sacrifice to Him who is the supreme Lord of your being. In your office career you may have to punish in one case and promote in another; do both things as an offering to the Lord, because every action you do belongs to the Lord, for by His power alone you move, work, talk and act in every manner. Give up the false notion that you are the doer, which is the cause of ignorance and, therefore of doubt and misery.

The so-called desecration of the Kasaragod Ashram, involving the attempted assault on Ramdas, is also God's play. Why should you feel worried over it? Gunas are at work; look on: it and remain unaffected. There is nothing to feel sorry for, or be surprised at, in this passing panorama of life. Again, you point out, in lurid colours, the condition of Gurudev and exhibit great disturbance over it. Gurudev is perfectly at peacewith God. His body, an instrument subject to the play of Karmic laws, is undergoing change and is subjected to its present peculiar circumstances, as is the case with every one of us. He for one never suffers. He has passed that stage. He isa liberated soul. Sufferers are those who look upon his condition with anxiety, as they lack the true insight into the reality of things, obsessed as they are with Moha. Through calm reflection, the truth will dawn upon you that nobody in thisworld is happy or unhappy because of another. The greatest:

and real cruelty is this, that we are miserable through ignorance — a cruelty we inflict on ourselves. We, in our distorted sense of pride, think we can make others happy although our inability to do so is a matter of experience, patent to us every moment. So also are we incapable of making anybody unhappy. Man is happy or otherwise through his own making. We are merely instruments in the hands of another's Karma, if happiness or the reverse is caused to him through us. Identification with Karma, saying, "I am the doer," is the cause of bondage and recurring births. Live life, as the fulfilment of the purpose of Prakriti. Then you realise that it is merely a play.

You still seem to think that the external renunciation of your present action and its field, is the only way to remain unattached to the world and unaffected by Dwandwas. You are entirely wrong. This idea rules your mind, because your mind simply seeks a change and refuses to yield up the sense of actorship and to dedicate everything that you do, to God. Suppose you renounce the life of activity in which you are now engaged. What then? The ego-ridden mind would still involve you in some other kind of activity wherein you will again know no peace. Prakriti would not stand still; she is ever for work, work, work. Where is then the trouble? In the ego. Surrender it up to the indwelling, all-filling power of the Lord and be free from the bondage of Karma.

Realise the Nirguna aspect of Truth that pervades all the worlds; behold the sameness in all, on the basis of this know-ledge; and act, work, move, nay, fight in the world according to the situations in which He has chosen to place you, converting your life totally from the human into the divine, doing all actions as His service and puja. Why should you not think your office work as God's own work? Truly it is so. "This

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is more easily said than done", you would say.

You may see nowadays what Ramdas is doing. He is busy throughout the day and part of the night. His time is occupied with the following:—

- Transcribing the rough copy of the new book, "In the Vision of God", into a fair copy, at the rate of about 10 pages per day.
- Replying everyday the many letters he receives, sometimes a dozen.
- Keeping account of the moneys he receives and spends for the Ashram work.
- Supervising the construction work of the Ashram, of course, with the precious help of G. R. who is in sole charge of it.
- Having transactions with merchants for the materials needed for the Ashram. Receiving bills and paying, them.
- Seeing that the workmen do their work properly, and, if they don't, instructing — even reprimanding them.
- 7. Making plans and estimates.
- Reading newspapers regularly, watching the political changes in India and the world happenings.
- Selecting out extracts from the copies of letters and despatching them to C. for revision and final fair copy to be sent to the "Message."
- Talking at length on various subjects in response to the questions put to him by people who come to him for the solution of their difficulties.

To all appearance, Ramdas seems to be merged in the affairs of the world like any ordinary man. Ramdas' concern and contact with the world is thus far more intimate than yours, but still he is free, because he knows that he is merely an instrument, and that God within him is the real doer and all his actions are His seva and puja, be it writing, reading,

talking, walking and working in any sphere, under any conditions, in any situation. If God wills, Ramdas' future life will more fully bear out the truth of what he is preaching — that you can do all actions to which you are called, without being affected by them — that external renunciation is not only not necessary but is not the way.

Feelings and emotions need not be, should not be, destroyed; transmute them into divine joy by purification, i.e., by freeing them from Moha.

Janaka's life was a reality. It is possible for everyone of us to live such a life.

Mother Krishna Bai is living with Ramdas and may continue to do so, for the same reason as your typist happens to be with you because his work is with you, to help you in the discharge of the task God has entrusted to you. So also is the case with Krishna Bai's stay with Ramdas. Her work is here as God wills it; she has submitted to Him and is therefore free and cheerful. If everyone submits to His will in his respective situation, he too can make himself really free and happy.

Love to yourself, etc.

3-4-'31

Rambas

P. S. R. — Ernakulam.

(161)

Beloved Ram,

May the Lord shower His blessings on you all.

Far from being discourteous, yours is the most loving letter that Ramdas has ever received.

The ideal a man is struggling to attain lies beyond the workings of the mind. To reach the ideal means cessation of the mental activity that has thrown a mantle over the ideal and has sunk him into the depths of ignorance. Hence, when the ideal is presented to him, it is but natural that the mind which holds sway over him should set up a revolt; for, his submission to the ideal would be to sound its death-knell. The first thing the mind does in such a case is to cast a spell on him and create a doubt in regard to the very existence of such an ideal: secondly, even if it admits that the ideal does exist, it persuades him into the belief that it is not possible of attainment by him; or if possible, possible only when certain changes occur in his environment. While with many people it is the former position, with you it is the latter.

True, an ideal is not of any value if it could not be translated into practice. The ideal we speak of is one, by the attainment of which we become perfectly free and blissful. The question is whether this supreme state is possible in any and every condition and circumstance in which we are placed: whether the external impacts and surroundings are capable of limiting or marring this state of freedom and bliss. The fulness of human experience, that has transformed a man into the divine, has boldly declared its answer to the first part of the question as "certainly yes" and to the second part as "certainly not", because, it assures us that this state is independent of the external vicissitudes and conditions of life and is attained not by the rejection of life but by the transformation of it. The change is principally one affecting our inner vision towards the external life, a tuning of the two producing a spontaneity of action, like the perfume of a flower.

"Perfection is the goal." What do we mean by perfection?

A clear conception of it is the first necessity, before we can hold it

up as our ideal. A free and liberated life filled with peace and joy in all its movements — unconditioned and unhampered by any circumstance — is, as Ramdas understands it, the goal of perfection. You have to admit that a householder, whom you describe as being pre-eminently unfitted for this liberation, is not in any way worse off than a so-called free, homeless wanderer who can do as he pleases, so long as both of them are caught up in the clutches of ignorance and desires. Surely you cannot believe that a particular mode and situation of external life could be the sole condition for the freedom and bliss a man is seeking, so long as his internal vision remains unchanged, so long as the divine light in him is obscured by the false sense of possession and individuality.

You speak of the resignation to God's will as permitting occasional touches of suffering. Here the term "Resignation to God's will" is misconstrued and misapplied. Where there is resignation to God's will there can be no grief or doubt. Self-surrender itself means true liberation. The antagonistic influences are not without us — they raise their hood from within. Resignation to God destroys them.

You are right in calling anything black when it is black, and saying that the clouds overcast the sky when they do; but there is a misplacement. You see the black and the clouds without, while they really are within, and of your own conceiving. Rise above this way of thinking, and then, for you, there is no blackness and no clouds — within or without.

Father does not suffer. Assuming as you do that he does, can you alleviate his pain by your sorrow on his suffering? And is it worthwhile to fret over what is inevitable? You are clearly obsessed by Moha, i.e., by a concern for, and attachment to, the perishable — the cause of your misery — wherefore to speak of resignation to God's will is a pure travesty.

Your drawing the line of demarcation between the bright and dark sides of life is based upon a wrong valuation of life. If by auto-suggestion or self-deception you can finally transcend suffering, by all means adopt that method and be free. The sorrow eating at the heart cannot maintain the mask of a bright face for long.

Your work is done under compulsion whereas Ramdas' is not so. This is your argument to show that there is a vast gulf between your life and that of Ramdas. Compulsion there is in both cases. Without compulsion Ramdas would not be working. He writes this letter through utter compulsion. He cannot avoid doing it. While you take the urge for action as either your own or as that of your employers, Ramdas knows it is God within and without that eggs him on to work. The difference is merely in the attitude towards life and action.

No work is without value - whether you are paid wages for it or not. Work becomes joy when you do it without regard for its results or fruit. Since, as you say, you are working in the office only for wages, you get the idea that you work by your own individual power - forgetting that the Divine Shakti within you is propelling you to action. Hence it is that you are dissatisfied with the work which does not yield you the joy which it ought. So long as you maintain this mentality, even if you are called upon to do the work which Ramdas is doing now, you would not be free from the reaction and bondage of work. The remedy lies in the eradication of the lower self or the ego-sense, no matter what action you put forth and what circumstances condition that action. If you surrender to the Divine Shakti in you, and offer up all your actions to Her, your work would be a spontaneous outflow, giving you the experience of pure joy.

Know that - reward or no reward - you work in the

office or the workshop, because God has appointed you for the task. Very often we are engaged in activities which bring us o no tangible, direct profit or compensation; still we are in for them. The worker, who has realised that the Divine Power is reflected in all his actions, is not concerned with their fruit; and, the Divine Mother, to whom he has surrendered, looks after him. He is never made to feel any want, however poor he may be in the external possessions of life. "My devotee perisheth never." The wages you think that the officer pays you, are then realised to be coming from the Lord Himself for His service, service rendered to Him by the power He has granted you. Yours is not to determine the exact return for your work, but to be contented with what God allows you as your share in the outcome of your toil. You keep working all the time without an eye to the result thereof and through right concentration get absorbed in the work itself, and enjoy freedom and bliss.

Antagonistic forces lie within — they are at work in all alike — both in the householder and the wandering, homeless seeker of Truth. The solution does not lie in disappearing from the face of the earth into some external region where the visible universe is absent, in order to avoid the effects of those forces. A man is called upon to live in this world — in the situation that falls to his lot — transcending the limitations to which his ignorance has subjected him, so that he can be impervious to the onslaught of those forces, which would then be transmuted into the divine, by his looking upon all action as the work of Prakriti or Shakti and Her Gunas.

You may call yourself a Karma-yogi but that, only if you live and act in the freedom of the Spirit and not otherwise.

You have again cited the instance of Mother Krishna Bai. Ramdas put your question to her in your own words. Her characteristic reply was simply — "I do not know why." This is real surrender. Her reply gives, exactly, the true significance of the resignation to God, and solves the problem of life and the world. For her, the cause and the effect are resolved into one in which she sees no distinction.

· Before the attainment of the goal, life appears to be a perpetual struggle to every man, be he a householder or not.

We speak of Ged in glowing terms. We understand Him, not only as an Almighty Power, but also as the beneficent Parent and the Lord of our life and of the universe, and think that by His will alone all the world's activities are run and adjusted, actuated by His infinite love, compassion and mercy. There are times when we take certain happenings in life to be jarring, and therefore incompatible with His loving nature. Here our vision of the glorious ideal gets blurred, and our faith in Him — as infinite Love — is shaken. To say that He is our God, to admit that He is all love and confess that we have surrendered our whole being into His hands, and in the same breath find fault with His workings and see cruelty and evil about us, is to assume that He is not God but the very devil who wantonly inflicts pain and misery on us and others in the world. Resignation to such a monster can bring us no good.

You have struck the right note when you conclude your letter with the remark — experience is the true guide that alone could solve our problems. What Ramdas' experience has taught him he has placed before you. Verily, experience is the real Guru. Such a Guru has opened Ramdas' eyes to the Reality and has freed him from attachment to the vanishing forms around him, an attachment which is the cause of misery in the world. Even the repeated experience of the transient nature of

the objects to which a man is attached, does not strike off the veil of Maya that clouds his vision. For, ignorance is not an easy thing to conquer and dispel; it eclipses the bright vision he has had from time to time, dragging him down again and again. Hence fulness of experience alone rends and destroys once for all the veil of ignorance.

"I have firm faith however that God gives us various experiences for good. In that faith I live, surrendering my whole being into His hands to do with it as He wills." This is what you write. Still it is strange that you are affected adversely by what is going on in the world which is controlled by a God who does everything for good! That you have surrendered to Him appears then to be a mere self-deception or illusion!

Love to you and all there.

13-4-'31

Rambas

R. M. D. - Katrasgarh.

(162)

Beloved Ram,

On the other hand it is a help. You have not committed any mistake. Life has to be lived out, in all its aspects, before you can have the fulness of experience, which alone can guide you to Truth. Dedicate yourself, and all that you call your own, to God. The mere fact that a man is unmarried does not fit him for the realisation of God. What is required of us is a complete surrender to His will, which does not depend upon external conditions and circumstances of life — a total offering of our whole being to Him, through all situations and vicissi-

tudes of life.

19-4-'31

Rambai

K. U. R. - Madras.

(163)

Beloved Ram,

...It is not strange that the mother has given up her body. Let us not forget that we are living in a world of vanishing forms. Ramdas does not feel her loss, because he has never lost her. She is eternally united with Ramdas. She is not the body but the immortal Spirit, deathless and changeless. The mortal form of every being is bound to perish. It is a folly to grieve over the dissolution of the body, which by its very nature must turn to dust and ashes one day. In the sphere of the pure, everlasting Spirit, we are all one; nothing can separate us. So the mother dwells for ever in Ramdas' heart, a heart not local and limited but unlimited and eternal.

She was, and still is, all loving and kind to Ramdas. But that her body should drop off is God's will, and we have to submit to it and be conscious of our eternal oneness with her in Spirit.

You may send over the handspun yarn spun by the mother. Ramdas would most joyfully accept her loving present. ...

- -'31

. P. S. R. - Ernakulam.

(164)

Beloved Ram,

May Sri Ram bless you all.

Ramdas read with great delight your loving letter in reply to his last one. With the views that you hold and the attitude that you assume towards life, it is but natural that you should still remain unconvinced of what Ramdas has been saying. An outspoken talk and a full discussion is a desideratum for dispelling doubt and arriving at Truth.

You admit it is "futile to grieve over the inevitable" and still you say "man is so intensely human that he cannot help grieving." From this it is clear that your grief is due to your feeling intensely that you are human. Ramdas does not want you to be human, he wants you to transmute yourself into the divine which you are, in reality.

Te be affected by the sufferings of others, be they one's relations or not, is clearly due to one's obsession by Moha. For him who is a mere plaything in the hands of every passing passion and emotion — all in regard to the perishable and transient — surrender to God is certainly a self-deception and an illusion. Because, self-surrender denotes a state beyond the passions and the affections of the ignorant human nature.

M. G. has no doubt spoken of himself as a mere instrument in the hands of God, and at the same time on more than one occasion confessed that his surrender to God is not complete and that he has yet to get the full vision of Truth. His many fasts, he has explained, are occasioned by his keen desire to remain unaffected by the sufferings and the troubles he envisages in the world. He is never a hypocrite, and there is nothing wrong in your comparing yourself to M. G.

If the perfection which Ramdas is holding out is impracticable in the ordinary and daily life of man, such an ideal either does not exist, or if it does, it is not worthwhile struggling to attain it. You say from your experience that to reach this ideal in the life of a householder is impossible. By this, you assume * that your experience, however imperfect, is the criterion for the disposal of a question of this vast importance, so summarily. Certainly we have to take the world as it is, because it is not in our power to change it as we like; ours is to live in it by effecting a change in our vision and in our attitude towards it. Again, Ramdas would have you know that no body externally is conspiring to keep you on the rack but your own unbridled and unconquered mind. A man may bring about any change in his external life and environments with a view to gain inner peace, but thousands who have been wandering on the face of the earth in search of a suitable environment to attain such peace have failed to do so - not because they have not been able to procure the ideal condition their minds have been set upon, but because no situation has ever secured them the peace and liberation they have longed for. This hard fact this solid experience of thousands - does not seem to make any appeal to you at all. You see mischief always outside, and think the whole world is there to conspire against your attaining true peace and happiness.

Lives of great souls and saints of the past have always been misinterpreted to suit everyone's fancy and argument. So there is no need hanging on to them. God has given us the gift of understanding, through which alone we can discriminate between what should be and what should not. The mire of the world you speak of is of your own making. It is always the Divine at play everywhere.

It is perfectly true all the evil is in one's mind and not

in the world. If B is seen murdering C, it does not follow that A who witnesses the act, is identified with the murderef. Through ignorance he looks upon the act as a great evil and suffers as a consequence. On the other hand, if he looks upon it as a pure play of the Divine Power, he may remain unaffected by it. It does not follow that he would abstain from interference or that he would be bound to interfere whatever he may actually do, in either case, his attitude and action would be pure and spontaneous.

It is immaterial to Ramdas if any body attributes pride to him for writing to A. as he did. You argue that in accordance with what Ramdas himself says of the mind, the remark has sprung from a sense of pride. Ramdas can enlighten you on this point. He gave expression to that remark out of pure inspiration — with which mind has simply nothing to do, because mind was not there at all — only to counteract an opposing influence as a part of the world's play of opposing forces. He has harboured neither ill-will nor hatred towards the party who wielded the opposite force. On the other hand when the opposite force triumphed, Ramdas simply exulted over it, because he sees in both forces the same Divine Power at play. In victory or defeat, Ramdas would ever remain perfectly peaceful and blissful, because the sense of individual actorship, accompanied by enxiety, fear and hate, is entirely absent in him.

Regarding Mother Krishna Bai or anybody else, it is simply a presumption on our part to expect that he or she should prove to us his or her perfection, by going from here to live with her people. A person having attained perfection may live far away from his or her relations for carrying out the work God has set for him or her. If God wills that Mother Krishna Bai should return to her people, she should be certainly as cheerful and happy there, as here. Because, as Ramdas contends, no

external circumstances could condition the perfect state within.

A truth cannot be an untruth simply because a host of people happen to think that way.

Ramdas would have you bear the highest reverence and regard not towards Ramdas, but to the glorious Truth within you. Ramdas has passed the stage of misconstruing anybody's words, taking offence or feeling disrespect in any manner. ...

24-4-'31

Rambas

C. G. M. - Una.

(165)

Beloved Ram,

Ashram celebration is over. It proved to be a unique and grand occasion, by the grace of God. Really Ramdas felt, that though physically absent, you were otherwise present, to participate in the feast of love which was being held here. Although, apparently, distance separates us, from the standpoint of absolute Truth we are all one. The power that brings about this supreme unity is divine love. The light that you seek is within yourself. In fact you are the very form of that light. . .

18-5-'31

Rambas

J. — Rawalpindi.

(166)

Beloved Ram,

... Beloved Ram, don't be despondent. Believe, Lord is

infinite love. He gives us difficulties that He may the more firmly tighten the bond of love that unites us to Him. Trust Him: depend on Him in all matters. Repeat Ram-mantram constantly, and by the power of the Name, all your fears and doubts and worries will be dispelled.

18-5-'31

Rambas

G. S. K. - Madras.

(167)

Beloved Ram,

...Love can express itself, though inadequately, through a tender thought and a tear. Ramdas can clearly see that the thought, which is your letter, is yours, and the tear is your noble father's. . . .

Rambas

P. S. R. - Bangalore.

(168)

Beloved Ram,

...How loving your letters are! Such love can only pour itself out from one source, i.e., the Divinity dwelling in the hearts of us all. Realise the Ashram is within yourself, and that infinite Anand is ever residing in it. Nay, your whole being is the very expression of the eternal splendour and joy. Prasad denotes the grace of the Lord. It is sent in order to remind you that the grace is ever upon you. It is perfectly true, when the lover meets his Beloved and communes with Him in the

chamber of his heart, the lover feels the thrills of indescribable ecstasy.

- '-'31

Rambai

S. R. U. S. - Madras.

(169):

Beloved Ram,

...Really, to stand apart from the mind and watch its activities is a blissful exercise. When the dissociation becomes complete, in other words, identification with the watcher or the witness becomes perfect — that instant, the mind dissolves, and you attain Samadhi, i.e., absolute peace and bliss. ...

— — '31.

Rambas

U. S. R. — Bombay.

(170)-

Beloved Ram,

Balakrishna, i.e., in the heart filled with shuddha-bhava, there is the Lord of Love, manifest. Metaphor apart, Ramnagar has indeed become a veritable Gokul and Lord Krishna is dancing in the hearts of all its inhabitants. The prem-kallol that took place during the ten days of the Ashram celebration is simply indescribable. An outsider who once visits the place is drawn to it again and again. It requires a C. and a R. to give you a vivid account of those blissful days. Mother Krishna Bai is a fitting mother of the Ashram, ever willing to serve those who

come to it. Nay, she is the Mother of the universe. All glory to her! ...

— —'31.

Rambas

P. P. - Bombay.

(171)

Beloved Ram,

... Although the servant and the master are one, since God wills that Ramdas should play the part of the servant, he has to obey the commands of the Almighty Master. The work of the new Ashram, in other words, the purpose with which the Ashram is started, is being gradually carried out. The activities in the Ashram are adjusting themselves automatically, i.e., according to the inscrutable ways of Providence. It is perfectly true, whatever God does is for the best. There is at present going on in the Ashram a regular Nam-sankirtan for an hour in the early mornings, and evenings. Day by day a greater number of devotees is attracted towards the Ashram. Ramnam is ringing within its walls all the 24 hours.

In the afternoons an hour is devoted to the reading of the teachings of saints. T. B. S. R., a great devotee, has undertaken to read and explain the sacred texts. The work that has been taken up for this purpose, to start with, is "Premamrit"—the book which you had presented to Ramdas sometime ago. On the completion of the book, T. B. S. R. proposes to read the writings of Sri Eknath, Sri Jnanadev and Sri Samartha Ramdas. Moreover, parties of devotees from the town and from Mangalore intend holding periodical Nam-sankirtans and Bhajan performances in the Ashram. Ramdas has given you all the details in order to make you aware of the situation in which

Sri Ram has placed him at present. ...

Your resolution not to take any food until you have Ramdas' Darshan shows the immensity of your love and devotion to him. ...

− −′31.

Racubas

B. D. D. - Dhandhuka.

(172)

Beloved Ram,

...The Guru's heart is ever soft, and by constant meditation the Chela grows into the likeness of his master and possesses the same purity and softness of heart as that of the Guru. Forget not that the Guru is within you. Know that you are not different from him. ...

— —'31.

Ranibas

K. A. R. - Puttur.

(173)

Beloved Ram,

...The aim of life is to be happy always. Happiness conditioned by any particular manifestations such as tears and stock-still-ness cannot, in its very nature, be lasting. We are after a peace-and-joy which abides in all conditions and situations. This joy is called Sahajananda and the state corresponding to it is called Sahaja-samadhi. In this supreme attainment the liberated soul enjoys divine ecstasy at all times, unruffled by the passing phases and events of the external phenomena of

life, because he sees and experiences, in every change and activity, nothing but the movement of eternal Anand.

To be affected by the separation or viraha of the Beloved denotes that the votary has not yet realised his or her oneness with the Beloved. While we read of the commotion in the hearts of the Gopis at the separation of Shri Krishna, we do not know of any occasion when Sri Krishna Himself was subjected to any emotion in such situations.

Reading of various books on religious matters unsettles our mind, creating doubts and misgivings. . . .

By the grace of that God who is seated in the heart of Ramdas, he has attained the absolute peace and bliss and ecstasy which passeth understanding and description. So what he writes on this subject is based upon his own experience. Saints and Shastras are secondary to him. They may agree or not with what he says, but he stands firm on the rock of his own conviction and experience. ...

— —'31.

Rambas

T. N. R. - Burma.

(174)

Beloved Ram,

Your letter full of love and kindness gave Ramdas, infinite delight. In it you have very frankly given out your mental state in regard to your struggle along the path of spirituality. You have so far performed all the usual Sadhanas enjoined by Shastras and the teachings of saints. This is all right. The experience you have gained so far has taught you that your effort, however strenuous, could not enable you to attain

God-realisation. So it is conclusively proved that the individual struggle started and continued from the egoistic standpoint, in which God did not play any part, reveals only the weakness and helplessness of the aspirant. The ego believes that by its own power and endeavour it can attain the supreme state of blessedness and peace. The moment the ego discovers its mistake and surrenders up to the Divine Dispenser of all things, it realises its immortal nature by complete absorption into the eternal and universal consciousness of God. . . .

The path which Ramdas can hold out to you, is that of self-surrender. ... You are merely an instrument in the hands of the Divine Power, guided, prompted and propelled to all action by that supreme Power. To realise this grand truth, constant and ceaseless remembrance of God is the only way.

Do not be disheartened. Put yourself into the hands of God, and pray to Him to make you conscious that even your Sadhanas are done by His will and power. ...

Self-surrender grants you the universal vision of the Mother, and thereafter you nestle and play on Her infinite bosom ever conscious of your perfect oneness with Her, your entire being thrilling with ineffable bliss and peace. ...

Give up reading in future all kinds of religious literature that confuses your mind. ...

25-6-'31

Rambas

U. S. R. — Bombay.

(175)

Beloved Ram, *

... Complete and unqualified surrender to the Lord of

love and joy, seated in our hearts, is the secret of the innocence and ever-flowing cheerfulness of the children of God. Their life is indeed a spontaneous play, full of ecstasy. They look upon the so-called whirlpool, you speak of, as nothing but the blissful wayes of the Lord's Lila.

The nectarine pill of eternal joy, that never gets smaller, is within yourself. Be conscious of this and your entire being will be filled with its perfume and sweetness, and get transformed into the very essence, power and glory of the Lord. Verily you are He. Throw up the mask that shrouds your real divine nature and reveal yourself in all your magnificence.

S., how can you and mother be care-worn? What a wonderful game you are playing! You are the expressions of \ divine bliss, the very embodiments of infinite love. ...

— —'31.

Rambas

K. A. R. - Puttur.

(176)

Beloved Ram,

...Putting on the mask of play you pretend to be asking questions as if you do not know anything, while by the aid of the wisdom you yourself have granted him, Ramdas is replying them. In truth the question is He — the answer is He — all, all, is He.

We have arrived at the conclusion, that the sole quest of life is eternal happiness. This happiness transcends the physical, mental and intellectual states. The happiness we derive through the body, mind and intellect is relative and transient. So far we agree. Now you have to admit that the pleasure origi-

nating from reading religious or any other literature is merely intellectual and therefore impermanent. So our quest for the immortal bliss does not lie that way. Of course the love of books relating to God, devotion and knowledge is helpful in our progress towards the realisation of our true being which is eternal bliss and peace. But to be caught up in this pleasure, without attempting to taste the joy born of the Atman, by rising superior to all the cravings of the senses and the intellect, is to hug ignorance. The bliss experienced from Self-realisation is independent of externals; it is born of a divine and deathless state, a state which is supreme, self-existent and transcendent.

Our sages, who had the supreme vision, said:—"Renounce—all treasures, palaces, gardens, fine dinners, wines, coaches, beautiful clothes and servants—all desires of the mind and intellect—and enjoy the bliss of the Atman, even though you may have to live in a garret for its sake, or turn out into a wandering, naked mendicant." Truly, what sacrifice is too great to attain this blessed state?

We have the magnificent book of nature spread out before us — a picture of unsurpassing beauty and charm — the spontaneous and blissful self-expression of the indwelling God. Let us look at it — read in it the glorious presentation and the varied activity of the Beloved. Look on the infinite play of the Infinite One, and by deep absorption into the Beloved — the Universal Being — enjoy immortal joy. This is the goal — all else is ephemeral and not worth striving for.

- -'31

M. L. R. - Bombay.

(177)

Beloved Ram,

Ramdas is glad you have completely regained your health. You are a pure and simple soul. There is a beautiful saying: "An honest man struggling with misfortune is a right which gods may look upon with pleasure." Be hoble and brave, and face calmly all the storms of life. "Be steady" means 'keep your mind firm and peaceful in all conditions.'

3-7-'31,

Rambas

P. P. - Bombay.

(178)

Beloved Ram,

...However you may play — at being ignorant or wisc, bound or free, happy or unhappy — you are He for ever and for ever.

Wake up — wake up — declare boldly — "I am He" — "I am He" — "An-al-Haq" — "An-al-Haq."

7-7-'31

Rambas

P. S. R. - Bantwal.

(179)

Beloved Ram,

...You call the Divine Mother, "Mother, Mother," and you complain you do not hear her respond to the call and say to you, "Son, Son." But the fact is, you fail to hear Her. For,

your attention is externalised. Your mind is distracted with the noises of the world. Still down the mind, and in perfect silence listen to the sweet and melodious voice of the Mother within. She is infinite love, and be sure that She has acknowledged you as Her child. Through the inner vision, behold Her; through the inner ear, hear Her; through the inner voice, speak to Her; thus, through close and intimate communion, lose yourself into Her resplendent being. The worlds are Her forms; all activities therein are born of Her power. She is the supreme Mother of the universe — the creator, sustainer and destroyer.

8-7-'31

Rambas

U. S. R. — Bombay.

(180)

Beloved Ram,

... Whatever was, is, and ever will be, is God and only God; and you and He are never different. ...

12-7-'31

Rambas

R. N. - Kasaragod.

(181)

Beloved Ram,

... Be ever cheerful and free, in all that you do, and watch, unperturbed, the gigantic wheel of activity that is revolving before you as the vast phenomena of nature. Nature is nothing but God Himself in manifestation, and all movements and changes therein, be they good or evil as they are, usually described, belong to the same Divine Power.

Be writing now and again; and if possible run down here for a day occasionally, because there is nothing so heartening and peace-yielding as a change and Satsang. To withstand the attack of the down-pulling forces of the world, recourse to Satsang is an absolute necessity for a man who is wishing to advance on the path of spirituality.

12-7-'31

Randas

P. S. R. - Ernakulam.

(182)

Beloved Ram,

...Your letter reveals the supreme state of beatitude you have reached. Truly, eternal bliss is the only Truth, and you are that Truth. The ego is the sense of separation, is false. There is only one limitless ocean of joy — both in movement and in stillness. There is one light, one power, one consciousness, one existence — one sole Reality which is eternal and infinite. . . .

14-7-'31

Rambas

M. K. S. - Wadhwan.

(183)

Beloved Ram,

You are already at the goal, even though you seem to be walking up to it. Make the path itself the goal. ... Do all Sadhanas in a spirit of play — let cheerfulness be their keynote. With delight in the heart, and light of steps, go to meet the Beloved Mother who is always yours. You are her acknown.

ledged child.

Stop desiring to see Ramdas as a physical body outside you; then you will get the vision, and have his Darshan in your own heart.

All that you desire, all that you want to attain, is in your-self. So, cease desiring, cease striving. You are the perfect, all-inclusive Being, in whom nothing is lacking. ...

12-7-'31

Rambas

R. C. T. - Kasaragod.

(184)

Beloved little Mother,

...Your loving letter with the poems to hand. The poems are very promising. In your writings, and in your life in general, be perfectly original; allow your own Swabhava to flow itself out in its own unique way. Do not imitate; not that you do so; but if you have any such tendency, stem it. Let the Divine Power inspire you to new creations. Write and act spontaneously. Give up struggle and tiresome effort. All your works be the blissful expression of your being! ...

Mother Krishna Bai is awfully busy — Sumitra and Sharade are her helpmates. Ramdas is busy skipping and dancing like a kid off its head. ...

18-7-'31

Rambas

M. P. R. - Rajkot.

(185)

Beloved Ram, .

. ... God reveals Himself in that heart which is purged of

its gross desires by the substitution of the one concentrated longing and thirst for Him, in that heart which is awakened to the supreme purpose of life, viz., the attainment of immortality, in that heart which is illumined by the light of true knowledge and surcharged with the glory of universal love, in that heart which is the home of purity, compassion, forgiveness and peace.

God is love. He is like unto the flower whose fragrance is His love. He is like unto the sun whose light is His love. He is like unto the child whose innocence is His love. He is like unto the snow whose whiteness is His love. He is like unto the crystal whose purity is His love. He is like unto the sky whose blueness is His love. He is Om whose sound is His love.

God is all. The crawling worm is He — the Almighty Brahman is He. The atom is He — the Universe is He. The blade of grass is He — the gigantic tree is He. The tiny ray of light is He — the infinite mass of splendour is He. The drop is He — the limitless expanse of water is He. The simple, scarcely audible, note of music is He — the sound that fills and extends beyond the world is He. God is all.

Beloved Ram, how can Ramdas express in words the infinite greatness of his Beloved Lord! His Beloved dwells in the hearts of all. So He is your Beloved as well. Being all, still He is beyond all. Such is our supreme Mother, Lord and Friend. Find your union with Him through concentrated remembrance. Feel His presence always beside and within you. Behold Him as dwelling in all beings and things.

— —'31

C.B. T. - Kasaragod.

-(186)

Beloved Ram,

Life is a round of joy when it is lived in complete submission to the will of God. No activity is irksome when it is considered as the worship of the Almighty. To dedicate yourself entirely to Him, both as the static and dynamic aspects of one's being, is to enjoy the peace and bliss of the Eternal, is to make one's life divine and fill it with infinite splendour.

Gopal was all Dandavats and service during his two days' stay here. When leaving Ramnagar, he literally tore himself away. . . .

When Sumitra would speak of Ramdas as only das, he would remonstrate and say in his plaintive tone — "Why do you say so?" Then again she would put in quietly: "He is not merely Ram, he is the very father of Ram." "Ah, now you are right," Gopal would exclaim with a self-complacent sigh. ...

21-7-'31

(187)

· P. S. R. — Ernakulam.

Beloved Ram,

It is always joy to read your letters overflowing with love and ecstasy. You have at last found the Beloved in your heart. Being eternally one with Him, ever be sporting with Him.

28-7-'31

C. B. T. - Kasacagoû.

(188)

Belove& Ram.

... The Munsif has passed orders — the Divine Munsif is prompt, and always decides in favour of the petitioner. Then, why should the petitioner still complain that there is delay in the disposal of his suit? Let him know that he has attained complete success and dance in joy and ecstasy. ...

28-7-'31

Randas

R. C. T. - Kasaragod.

(189)

Beloved little Mother,

On the last Ashad Ekadashi day, there was 'ekka' in the Ashram performed by the Bhaktas of Hosdrug. Ramdas danced and skipped like a spinning top.

Ramdas has not read your poems for the second time. He has turned a lazy-fellow. Why not give him a pinch and say "Wake up, wake up to the poems." Mother Krishna Bai could do it for you, but she is awfully busy. She is fast progressing in the study of English. Ramdas is her tutor. Look! What a wonder! The child is the teacher of its mother. Child is the father of man — why not also of woman? She is all praise for your poetry. She knows what is what. Mighty clever she is!

21-7-'31

U. S. R. - Bombay.

(190)

Beloved Ram,

... To see your loving letters is to touch the very spring of joy. They are the fragrant expressions of pure emotion and delight. Verily God dwells in that heart which is filled with humility, innocence and simplicity. The instances of Prahlad, Dhruva and Nachiketas are before us, to show that children can easily attain God. To be child-like is to be entitled to His communion and Darshan. The mother fondles and takes every care of the babe, but not of her grown up children. "O, Divine Mother! I am Thy helpless child and ever seek Thy-loving care and protection. I do not know what is wrong and what is right. I ever play freely and cheerfully in Thy radiant presence. O, benevolent, merciful Mother of the world! Thou art the bone of my bone, blood of my blood, flesh of my flesh, life of ray life, soul of my soul. I am Thine in every fibre of my being. I am Thine for ever and for ever." Such is the dedication of the child to the Mother. The heart wells up with inexpressible bliss when, with a thrill, it touches the universal, all-loving heart of the Divine Mother.

1-8-'31

Rambas

R. G. N. - Bombay.

(191)

Beloved Ram,

...Your letter bubbling with Prem is a treat to read. The exalted opinion you have formed of Ramdas only indicates the purity and nobility of your own heart. By showering praise on Ramdas you are showering it only on the great Truth that

resides within yourself. Your pure and child like nature offers the love and adoration to that Truth, which is the one reality underlying the entire life and form of the Universe. This Truth or God dwells in perfection and completeness in the hearts of all creatures, beings and things in the world. Be the votary at the shrine of this Universal Lord.

Satsang is a great aid to a spiritual aspirant in his progress towards the Truth. It proves also to be a hindrance, if one depends for one's happiness always on it. Satsang leads us to the realisation of our immortal and divine nature, which having been attained, the struggling soul comes by a never-fading peace and joy which is self-dependent and eternal. ...

Nam-sankirtan is going on regularly in the Ashram. How charming it is to sing the names of the Lord in the company of His devotees! God's devotees are everywhere. Wherever you are you can create Satsang because the Sat is ever with you. It is no good thinking of sitting always in the light of others. Light up your own light. The other lights teach you only this, that the brilliant Light of lights is within you. Release it and reveal it.

7-8-'31

Rambas

P. S. R. - Mangalore.

(192)

Beloved Ram,

has intoxicated you. This is all right. But you have to realise the teachings of the Ashram in your own heart. It does not mean that you may not have to join the Ashram activities at any time. But at present the field is not open. So you

have to continue in your present sphere in which God Himself has placed you. Have no thought of future plannings. Leave all things to the Lord and be engaged in your present activities in a spirit of perfect play and cheerfulness. Makework itself your worship. Surely great things will take place through you. Patiently wait for a distinct call.

7-8-'31

Rambas

J. B. - Srinagar.

(193)

Beloved Mother,

... Every hair of the beard of the "Bearded Rapture" thrillswith rapture at reading your words of love. Silence can best express that rapture. ...

7-8-'31

Rambas

R. C. G. - Lahore.

(194)

Beloved Ram,

...Your remark about the beard is perfectly right. Another friend from Kashmir calls Ramdas "a Bearded Rapture;" but Truth is colourless and beardless. Changes there are, only in the appearance. At the root of all things there is one underlying Truth, which is the same, and the same for all time. Leave all affairs entirely in the hands of the Lord to determine. Be engaged in your present activities in a cheerful spirit. ...

-8-'31

S. R. U. S. - Modras.

(195)

Beloved Ram,

eternally dwells in the hearts of us all, coupled with a surrender of all our activities to His divine power, is to attain complete equilibrium and peace. Let us not, at any moment, forget that we are merely instruments in the hands of the great Truth, that is Universal Life and Love. ...

You are the chosen instrument of God, and the prayer at the end of your letter is a fitting expression of that fact. ...

You are the immortal, all-blissful Spirit. Be conscious of this always. Lowness is assumed, to realise greatness. "It is little to know ourselves to be great, and great to know ourselves to be little."

.9-8-'31

Rambas

M. K. S. - Wadhwan.

(196)

Beloved Ram,

"Ours is to work and leave the result in His hands" — is the first step. To know that we are merely instruments in the hands of the Divine power is the second step. And lastly, to realise that both the instrument and the actor within, and the action itself, are all He and His power, is to reach absolute freedom and peace, i.e., the perfection of life.

A Sadhana covering, at the beginning, only a limited period of time per day, is intended to convert gradually all the activities of, life into a continuous Sadhana. So, do not confine the idea of Şadhana to one lasting each day only for a given number of

hours. Take it that everything you do is Sadhana.

9-8-'31

Rambas

T. S. R. — Mergui.

(197)

Beloved Ram,

...Truly life is blessed when it is dedicated to the service of God in humanity. In such selfless service alone does a man find real bliss and peace, which he is in search of. ...

Ramdas, far from renouncing Grihasthashram, has only expanded the narrow circle of a family into a world family. So, it is not renunciation but expansion. God has, in His mercy, granted him a Universal Vision which has enabled him to embrace the whole universe as his. Ramdas' Beloved dwells everywhere, as all beings and creatures in the world. ...

— —'31

(198)

K. R. - Puttur.

Beloved Ram,

...Your poem is simply beautiful. Surely you possess the gift of poetry. As the last lines of your poem express, you are ever in the fast embrace of the Divine Mother of the Universe. You are ever watched over by Her. May She or He grant you eternal peace and joy! ...

- - '31

S. K. - Srinagar.

(199)

Leloved Ram,

masks. You are He, playing a definite part in this universal drama. Since you choose to continue playing the part that you have assumed, you do not want to reveal the true nature of your being which is absolute and eternal.

Play on as you will; still you are the all-pervading, universal life and Truth.

How very kind, you, your pious mother and your generoushearted father were, to this then wandering child of God! ...

- -'31

Rambas

U. S. R. - Bombay.

(200)

Beloved Ram,

misunderstood P. S. R. This is only an indication of your deep love and regard for Ramdas. Ramdas can assure you that P. S. R. had, and still has, the highest love for Ramdas. The doubts he has raised in his correspondence are honest doubts that spring in the mind of every man who tries to understand the fulness of Truth. As a Shishya, since you would take him as such, he is perfectly justified in placing before Ramdas his problems, demanding a solution for them, in clear terms. Because, with him, as with everybody, a right answer to his question alone can offer a sure standard for life and action here. Doubt is a necessary element where it helps us in making our progress towards the Truth more vigorous, for, as through the churning

Digitization by eGangotri and Safayu Trust. Funding by MoF-IKS of curds alone comes the butter, so through frequent vacillation of the mind, due to doubt, our faith in God is more firmly fixed. In fact until the Absolute State is attained, the mind is prone to play all sorts of tricks on the struggling aspirant. Ramdas is herewith enclosing a few letters from P. S. R. received recently. The contents of these letters clearly show that P. S. R. has regained his lost equilibrium and appears to be more steadfastly established in the Truth than before, which fact proves that honest doubt, far from being a deterrent, is an invaluable aid to the seeker of Truth.

16-8-'31

Rambas

R. C. T. - Kasaragod.

(201)

Beloved little Mother,

...Your loving letter is overflowing with the pure emotion of your heart. It is a poem in praise.

D's song has to be sung and explained by yourself, as none here can either sing it to a tune or understand its meaning fully. However, Ramdas will have it copied in the fair book.

One thing more, do all things in a calm spirit. Avoid unusual hurry and bustle. Give up the habit of talking unnecessarily, and thus conserve your energy for better use. Read these instructions every day, until you are able to follow them perfectly. ...

16_8_'31

R. C. T. - Kasarıgod.

(202)

Beloved little Mother,

Ramdas' life is becoming a blissful round of activity. It has been always so. From time to time there is only a change in the nature of it.

How very kind of you to have thought of the strain on Ramdas' eyes due to the reading of the many letters he receives every day. But love knows no strain or pain. Love counts even death as light as straw. ...

21-8-'31

Rambas

R. N. A. - Mainpuri.

(203)

Beloved Ram,

... The true way is not an absolute seclusion for meditation, nor a total absorption in the activities of life in pursuit of material ends, but a combination of the two, i. e., some hours of the day set apart for meditation so that the work in which we would be engaged during the other hours may be done as a spontaneous and blissful outflow of the Eternal Reality dwelling within us. ...

When a man acts in the knowledge of the Self, he becomes unconsciously and automatically helpful to all humanity. Work undertaken and done with the sense of individuality or egoism can never contribute to the real peace we are in search of. ...

- -'31

U.S. R. - Bombay.

(204)

Beloved Ram,

... Humility is the one characteristic which is markedly present in both the Bhagawan and his Bhakta. The two are alike in every respect, because they are one.

In the life of all saints, who have reached the goal through the gradual stages of aspiration and struggle, we note that they have had their dark moments when their faith in God has been for a time shattered, giving them a touch of desolation; but this short-lived retrogression has tended only to urge them on to rush onwards towards the goal with greater intensity and force, as happens in the case of a bowman who is able to send forth his arrow with a high velocity because he pulls it back with the cord to the needed stretch, or in the case of a boy who in long-jump walks back a few paces from the starting line in order that he may be able to gather the necessary momentum and with greater ease and more unerringly cover the distance and reach the goal.

Narada was proud that he was the greatest devotee of Vishnu, but by a fall, brought about by Vishnu Himself, he found his level, which enabled him once for all to get fixed in Samatwa or God-vision. Arjun was another instance. Why, if we carefully read the works and lives of saints, we find hundreds of instances of the frequent falls they had before becoming unshakably established in the Truth.

— —'31

Rambas

N. V. R. - Sojht Road.

(205)

Beloved Ram,

Realised souls, of all climes and ages, in the essentials perfectly agree. Because, the glorious light and truth shine out through them with the same lustre and magnificence. They declare, with one voice, that the immortal happiness we are in search of, is dwelling in the hearts of us all, ever waiting to be revealed. The only condition to be attained, that this everlasting joy may become manifest, is perfect self-surrender. . . .

— —'31

Rambas

S. R. D. - Hipperge.

(206)

Beloved Ram,

The goal or God, or your immortal status, is ever with you and in you. Even when Ramdas' first year's itinerant life was started, he had nearly reached the summit of God-realisation. In the course of his wandering life he came in touch with thousands of Sadhus and Sannyasis who were constantly running from place to place in quest of that peace which eternally dwelt in their own hearts. They were wondering, one and all, as to how Ramdas had realised that never-failing joy and peace although his life as an itinerant Sadhu had been so short when compared to their own. The secret is, that Ramdas, through a ceaseless repetition of the divine Mantram, side by side with the concentrated meditation on the all-pervading, eternal, ever-blissful, in-dwelling God, had attained freedom and peace even before his advent into the world as a mendicant. ...

Mere external renunciation is of no avail. ...

To assume Sannyas in the hope that by taking merely that step you would realise God, is perfectly wrong.

You have a great mission before you, and your physical and mental powers have to be fully utilised to that end. The vows you propose to observe are detrimental to the proper doing of the great task God wills to entrust to you.

One word more about Sannyas. Sannyas is not a thing to be received from, or given to, anybody. It is a dedication of our entire being to the Lord and His service. It is a spontaneous wave of aspiration rising from within our own heart. So receiving initiation from any external Guru can make the disciple only an apparent Sannyasi, struggling through tedious and painful courses of Sadhana undertaken because of the established rules and regulations, observed all through with the growing ego-sense at the base of it.

Self-surrender, the path pointed out by all the saints and sages of the world, is the one path by following which alone a man attains the supreme status which as a human being he should aim at. ...

Ramdas had the joy of listening to the songs composed by you which J. R. K. had brought with him here, during the new Ashram celebration. They are, Ramdas frankly admits, simply superb. ...

2-9-'31

Rambas

E. S. - Limbdi.

(207)

Beloved Mother,

...Since the phenomenal life and forms are ever mutable

and in their very nature transient, it does not behove us to be affected by a change in, or the disappearance of, them. "The real does not die and the unreal cannot be eternal." So to grieve over the death of the perishable is ignorance. In all conditions — of gain and loss, fortune and misfortune, success and failure — to remain calm and steady is to realise Truth. Submission to the will of Almighty God is the only way. R. possesses the light of wisdom and Ramdas believes that he would bear the loss with fortitude. May God grant him strength and courage. ...

Rombas

C. B. T. - Kasaragod.

(208)

Beloved Ram,

.. It is joy to note the free and cheerful spirit in which you and R. take things of this life, converting Sadhana into a blissful play. You have both found the right way. Keep on to it, and suck, to the full, the sweet juice of this precious human life.

Ramdas can imagine how dazed and bewildered Gopal would be, when Ramdas assails him with a host of questions. Poor fellow! He has no hillock there at hand to climb up or climb down, to avoid the storm. May the Lord grant him strength and patience!

The typists are making mistakes. We cannot find fault with them, because they are born for committing them. If there be none in the world to commit mistakes, the Lord's play would be woefully incomplete. Every character in a play contributes

to the perfection of the performance, as every touch of shade, light and colour makes up the unity and beauty of a picture.

Love to yourself, etc., ...

Rambas

R. C. T. - Kasaragod.

(209)

Beloved little Mother,

...When the Lord is in your heart he is there with His feet as well. So catch hold of His feet. Why, you are ever living, moving and having your being at His feet.

Papa writes with so many hands because all hands are his, as all forms and bodies are his. So take it that this letter is written by his own hand.

Rambas

M. P. R. - Rajkot.

(210)

Beloved Ram,

... The ego-sense is nothing but a superimposition of individuality on the all-pervading, eternal and changeless spirit of our existence. The ego is born of ignorance. When ignorance is destroyed — of course, by knowledge — the existence of the ego is realised to be a myth. ... The ego is dissolved just as the mist before the rising sun. ...

It is not possible through external signs to know if a man is a siddha or a baddha; for, in all outward appearances and

in their internal states. While one lives and performs all action without attachment, which is the cause of reaction and bondage, and ever remains calm and fixed in the Eternal, the other is caught in the tangle of Karma and is driven to it by the insatiable desires that have possessed his mind.

Action in the world, without the least trace of Ahambhav, is possible because the instrument is He, the power that works the instrument is He. The witness of the work is He. Bhagawan is He. Bhakta is He. The Guru is He. The Shishya is He. He wears various masks and plays in various ways. It is He everywhere, everything and everybody. How can His Prakriti stop work because in a particular individual the Ahambhav has vanished? Forget not that the Lord is not only the non-doer, but also the Master of all work in the universe. ...

When Jivanmuktas work in the world for Lokasangraha they do so without the least Abhiman that they are the doer of anything. Their actions have the same spontaneity as the play of a child, as the radiation of heat from the fire, as the issuing of light from the sun or as the emission of fragrance from the flower. So they have no object for their actions. Their life becomes merely a playful expression of the eternal joy in which they are absorbed. Hence it is, that success or failure, gain or loss, does not disturb their internal equilibrium, poise or peace. . . .

4_9_'31

Randas

R. G. N. — Bombay.

(211)

Beloved Ram,

...Life is indeed full of ups and downs. That is true of

every living creature in the world. The ups and downs are there only apparently; in reality they have no existence except in the mind of the ignorant soul. The kind of philosophy which Ramdas preaches may appear not only strange, but also not easily acceptable. But to live the real life in this world of constant change, there is no other way but to draw sustenance and relief from the essence of this philosophy. Life is granted to us so that we may reach the supreme state of perfect freedom and peace, in spite of all its ever-changing vicissitudes. To maintain this equilibrium of mind, the sovereign way is to submit calmly to the will and workings of God, who guides and controls the destinies of the universe. Take everything that comes, as for your best. Have implicit trust in His mercy and goodness. Be brave and cheerful always, and let no passing storms of life overpower you; do all your work in a spirit of blissful service. Let all your efforts be permeated with joy, i.e., done without any touch of anxiety or impatience. Be impervious to the opinion of the world. Live for the sake of the great Truth that dwells within you. Forget not that you are the immortal and blissful Spirit. The powerful will and indomitable strength are within you. Be aware of this through constant remembrance and meditation.

In regard to further collections towards the Ashram Fund, Ramdas would ask you to put a stop to such activities in the future, but accept amounts only when they are offered by friends of their own accord. Have no worry about your inability to send in your recent contribution. As it is, everything is all right, because everything happens by God's will. ...

5-9-'31

Rambas

H. N. A. - Mainpuris.

(212)

Beloved Ram,

Everything depends upon God's will and He means always well. Let all your actions be permeated with pure love and joy, which are the beauty and fragrance of the flower of Truth, which is your real being. Ramdas leaves to you the question of supplying to him in future the International Bulletin.

5-9-'31

Rambas

GLOSSARY

Abhiman Ego-sense.
Ahambhav "I" ness.

Ahimsa ... Non-violence.

Ajnana .. Ignorance of the Self.

Akarta .. Non-doer.

An-al-Haq .. I am God. Anand .. Divine bliss.

Anandashram .. Abode of bliss.

Asat .. Non-existence.

Ashad ekadashi ... The eleventh lunar day of Ashad, i.e., the fourth month of the Hindu calendar. A big fair is held on this

day at Pandharpur.
Ashram ... Hermitage or abode of a saint.

Atkhamba .. A structure having eight pillars; and

name of a place in Jhansi.

Atman .. Self.

Badasab .. Big boss.

Baddha .. Bound by "I-am-the-body" idea.

Bhagawan .. God.

Bhajan .. Remembering God or singing hymns.

Bhakti .. Devotee.
Bhakti .. Devotion.

Bhakti sutras ... Aphorisms on Bhakti.

Bhang .. The Indian preparation of hemp drunk

for its intoxicating properties.

Bhrigu

.. A devotee of Vishnu who kicked Him in the chest which action the latter did not resent, but instead showed con-

cern about the former's foot.

Billi .. Cat. Billi-ka-bachcha .. Kitten.

Brahman A celibate devotee.

Brahman Absolute Reality.

Brahman ... Absolute Reality.

Brahmanandam, etc. See at the end of the glossary.

Brahma-muhurta .. Time between 4 and 6 a.m. considered to be beneficial for sadhana.

Brahma-ghotala .. Illusion of Brahman.

Chandan (Tilak) .. Sandalwood paste.

Chela .. Disciple.

Chote .. Kashmiri name for bizcuits.

Danda .. Punishment.
Pendayats Prostrations.

Dandavats .. Prostrations. Servant.

Darshan .. Visit or vision.
Deva .. God or a god.

Dharma .. Law of life.

Dhruva .. A boy devotee of Vishnu.

Domel .. Name of a river in Kashmir, meaning confluence of two rivers.

Duryodhana .. A king in the Mahabharata.

Dwandwas .. Pairs of opposites such as joy and grief, like and dislike, gain and loss, etc.

Dwandwatita .. Above the pairs of opposites.

Ekadashi

The eleventh day of the bright as well as the dark half of the Hindu months, which the religious-minded observe as a day of fasting and devotion.

Ekka .. Devotional music performed continuously for twenty four hours.

Ektar .. One-stringed musical instrument.

·Gariba .. Poor.

Grihastha .. Householder.

Grihasthashrama .. Life of a householder.

Gopis ... Women devotees of Sri Krishna, belonging to the cowherd class.

Digitization by eGangotri and Sarayu Trust. Funding by MoE-KS -Gokul The place where Sri Krishna was brought up. Goyinda A name of Sri Krishna. Gunas Three qualities of nature - sattve. (harmony), raja (passion), (torpor). Gunatita Beyond the gunas. • Gurudeva Divine teacher. Gurukripa ' Grace of the Guru. Gurumantra A formula of worship given by the Guru. Guruseva Service of the Guru. Hari God. Halva An Indian sweet. Hanuman An ideal devotee of Sri Ramachandra. Haridas He who performs harikatha. Harikatha Exposition of a puranik story or life of a saint accompanied by music. God. Ishwara Jai Jaya or victory. A woman saint of Maharashtra. Iani Japa Repetition of the Divine Name or mantra. Iiva Individual soul. Jivan-mukta One who has attained liberation in this life. Jivanmukti Liberation even when living in the body. Inana Self-knowledge. Inaneshwari . The famous commentary on the Gita by Sri Jnaneshwar, a Maharashtra saint. Inani Self-realized soul. Kama Desire. Karma Action or work.

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Karma-sannyasa .. Renunciation of worldly actions.

Karma-yoga ... Union with God through action.

Karma-yogi .. One who practises karma-yoga.

Karmic .. Relating to action.

Karta .. Doer.

Khaddar .. Hand-spun and hand-woven cloth.

Khuda .. God.

Kirtan .. Devotional singing.

Lanka .. Ceylon. Lila .. Play.

Lokasangraha .. Welfare of humanity.

Maharaj ... A term of respect used when address-

ing sadhus.

Mahavakya .. One of the four great utterances of the Upanishads.

Mantra or Mantram .. Incantation.

Mara (of Buddha) .. Satan. Mavuli .. Mother.

Maya .. Illusion.

Maya-ghotala .. Maze of illusion.

Mirabai .. A Rajput poetess and devotee of

Moha .. Attachment.

Moksha or Mukti .. Liberation.

Mukta .. Liberated soul.

Muktabai .. A saint, sister of Sri Jnaneshwar.

Murti .. Image.

Nachiketas ... A boy-seeker of Jnana, mentioned in the Kathopanishad.

Namajapa .. Repetition of the Divine Name.

Namasankirtan ... Singing of Divine Names in chorus.

Namaskars .. Salutations.

Narada ... A well-known mythological devotee of Vishnu.

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Nirguna

Impersonal God

Nishkama

Nishkama

Desireless.

A syllable held sacred by Hindus, signi-

Omkar fying Brahman.
The sound Om.

Pandaji ... A Brahmin priest.
Paramatman ... The Supreme Self.
Para-prakriti ... The higher nature.

Phalgun (holiday) .. Twelfth month of the Hindu Calendar.

Prahlad .. A boy-devotee of Vishnu.

Prakriti .. Nature.
Pranams .. Obeisance.

Prasad .. Grace; or food offered to God and saints.

Pravachan .. Religious discourse.

Prem .. Divine Love.
Premamrita .. Nectar of Love.
Premananda Rapture of Love

Premananda .. Rapture of Love.
Puja .. Worship.

Purana Purusha .. The Ancient One.
Purnananda .. Bliss supreme.

Purnayoga .. Integral yoga.

Purusha .. The static aspect of God as opposed to Prakriti.

.Purushartha .. Individual effort.

Puris .. Indian wheat-bread, fried.

Ram-bhaktas ... Devotees of God.

Ram-mantra .. Incantation of Ram's Name.

Ram-nam .. Name of Ram.

Ramachandra ... King of Ayodhya, one of the incarnations of Vishnu.

Ramanavami ... The birthday of Sri Ramachandra in Chaitra or the first month of the

Hindu Calendar.

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS Ranka Poor. Rishis Sages. Roti Wheat-bread. Sadhaka Spiritual aspirant. Sadhana Spiritual discipline. Sadhu Saint. Saguna Personal God. Sahajananda The bliss of the Divine state. Sahaja-samadhi God-consciousness maintained in all circumstances. Sakhu Woman saint of Maharashtra. Samadarshan Equal vision. Samadhi Spiritual trance. Samatva Equality. Samsara World or cycle of births and deaths. Samsari Worldly man. Sannyasa Renunciation. Sannyasi One who has renounced the world for realizing God. Sarvantaryamin Indweller of all beings. Sat Truth or Existence. Sat-chit-ananda Absolute Existence, Consciousness and Bliss. Satsang Company of saints. Seva Service. Shadripus The six evils-kama=desire, krodha=

The six evils—kama=desire, krodha=anger, lobha=greed, moha=attach-

ment, mada=pride, matsara=jealousy.

Shaiva (form of

worship) Relating to Shiva.

Shakti .. Divine Power.

Shanti .. Peace. Shastras Scriptu

Shiva Scriptures.

.. One of the Gods of the Hindu Trinity.

Shishya ... Verse.

Shishya .: Disciple.
Smarana Remembrance.

Sudama ... A poor friend of Sri Krishna.

Sutradhari .. Holder of strings.
Swabhaya ... Temperament or na

Swami & Swamiji .. A prefix used before the name of

Swarup sannyasis.

True Being.

Tat-twam-asi .. That thou art.

Tilak .. A mark on the forehead.

Tilgul ... A sweet preparation distributed by pious ladies on the makarsankranti day.

Tulsi .. A plant sacred to the Hindus.

Vairagya ... Dispassion.
Vasanas ... Sensual desires.

Vidura .. A contemporary devotee of Sri Krishna.
Viraha Separation.

Vishnu .. One of the Gods of the Hindu Trinity.

Yajna .. Sacrifice.

Yoga .. Union with God.

Yogi .. He who has become one with God.

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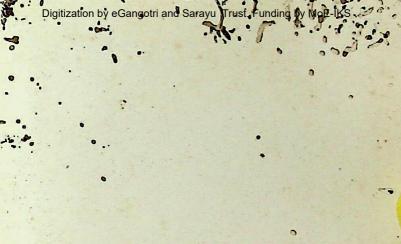
Brahmanandam Paramastikhadam Kevalam Inanamurtim Dwand

watitam Gaganasadrisham Tatwamasyadilaksham Ekam Nityam

Vimalamachalam Sarvadhisakshibhutam Bhavatitam Trigunara hitam Sadgurum Tam Namami.

Translation

I bow to that Saf-guru, Brahman — the Bliss, the bestower of supreme Bliss, the one without a second, the embodiment of wisdom, beyond the pairs of opposites, resembling the sky (in respect of all-pervasiveness and subtlety), the aim (connotative meaning) of "Tet Twam Asi", absolute, eternal, pure, unmoving, the witness (illuminator) of all intellects, beyond meditation or feeling, devoid of the three gunas.



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